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THE

Commonweal

A Fear of Change?

Conservatism on Campus

by John P. Sisk

Automation in the Classroom

Teaching Machines

by Charles M. Weisenberg

A Canadian Solution

Pluralism in the University

by Edwin C. Garvey

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The Commonweal Approach

The editors of The Commonweal do not accept the philosophical principles of that continental "Liberalism" which was condemned by the Church, but the magazine's approach to day-to-day issues is frequently described as "liberal." The term itself, of course, is ambiguous and clouded with historical uncertainty, meaning one thing to one man and something quite different to another, and normally we hesitate to use it ourselves. We do, however, understand why people refer to us this way and we accept the designation—although our "liberal" views on many questions strike us more truly conservative than those advanced by most of the right-wing Catholic publications.

Be this as it may, the editors of this magazine clearly tend to be "liberal," not in the nineteenth-century European sense but in the modern American sense of the word. We are deeply committed to the idea of political democracy, and we have little patience with Catholic writers who discuss political questions as if nothing had happened between the French Revolution and the present. We value the American Constitution and oppose any interference with due process of law. We cherish our own civil liberties, and we defend those of others. We abhor anti-Semitism or racial discrimination in any form.

We are deeply concerned with genuine measures to fight Communism—moral, economic, military and psychological—and completely uninterested in "anti-Communist" crusades that make bold headlines but signify nothing. We support domestic measures we think will help in achieving that social justice described in the papal encyclicals, and we favor efforts to promote international social justice by aiding the underdeveloped nations. We think Catholics have not given enough thought to what it means to live in a pluralistic society and we consider it imperative that they repair this omission.

—From the 35th Anniversary issue

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

AND CONGRESS DISPOSES?

A YEAR AGO the new Congress convened in Washington under highly promising conditions. The outlook for legislative enactment of the measures required to meet important national needs appeared very favorable because of Democratic majorities in both Houses, majorities which could be substantial enough to override Presidential vetoes, given a little help from the most forward-looking Republicans. Moreover, the Eighty-sixth Congress included among its diverse membership a number of younger Senators and Representatives who seemed determined to get things done. Yet in the end little seems to have come of all this promise. The exercise and threat of Eisenhower vetoes, and the extent to which the experienced Johnson-Rayburn team worked to cooperate with the Republican Executive, kept progressive legislation to a minimum. Several important national needs continued to be unmet.

To what extent are the prospects any better for the incoming Administration and the Eighty-seventh Congress? The Democratic margin in the Senate is now almost two to one, while the President's party majority in the House has been reduced below that enjoyed by the Truman Administration. Because of the continuing coalition between Southern Democrats and conservative Northern Republicans, President Kennedy does not appear to be in a position to alienate with impunity any sizable group in his party.

Perhaps too much should not be read into the defeat of the attempt in the Senate to curb the filibuster by reducing from two-thirds to three-fifths the majority vote required to end debate on each specific measure. Rule XXII does serve as an instrument for protecting minority rights in our political democracy, and the Senate with its strong sense of political tradition has tendencies toward conservatism in such matters. But, on the other hand, present provisions for filibustering have too often been abused by Southern obstructionists. Some careful modification of the requirements would appear to be in the national interest, especially in view of the vehemence of the opposition to enactments on civil rights. And the way Democratic Senators were split almost evenly on the proposal casts some doubt on how meaningful the Democratic majority in the Senate is in terms of political strength. Such strength is further threatened by the parliamentary repute of the leader of the opposition, Senator Dirksen of Illinois.

DESPITE Republican Congressman Halleck's comparable parliamentary talents, observers find considerable contrast in the House, where Speaker Rayburn appears to be on the way to procuring a progressive majority on the strategic Rules Committee. Representative Colmer of Mississippi is himself not to be purged, but through enlarging the committee from twelve to fifteen a working progressive majority of one can be achieved to supplant the present even stand-off which has succeeded in keeping so much important legislation from being reported out for a House vote. To balance this, however, is the appointment of conservative Senator Blakely of Texas to the Senate Judiciary Committee, which passes on, and can readily bury, legislation on civil rights.

Some supporters of the Kennedy legislative program take heart from the fact that three of its principal measures were actually adopted by both the House and the Senate last year: assistance for the nation's depressed areas, an increase of the minimum wage level and qualified federal aid to schools. The support which developed at the recent White House conference on the aging for the

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heatedly debated Kennedy campaign proposal to provide medical care for our elder citizens through the Social Security system should bring that objective closer to realization soon.

The Kennedy Administration still benefits from the popular momentum built up during the campaign. In the interim it has won widespread favor and kept enthusiasm alive by the consistent (if not spectacular) excellence of its Cabinet appointments. The electorate is becoming increasingly aware of the gravity and complexity of the challenges which the new, young and abundantly vigorous Administration faces within our own borders and overseas.

Actually, Mr. Kennedy's capacity for pushing a program through Congress is still a somewhat unknown quantity. He thought it politic to avoid an early showdown and did not intervene on behalf of the Rule XXII changes at this time. In his campaign for the Presidency Mr. Kennedy was quite successful in arousing the American people to an awareness and concern for some of the challenges that confront us. If he succeeds in keeping the electorate intent on taking action on matters of national concern and if he exerts a comparable influence in the House and Senate, his Administration could well loom large in the history books.

EXPULSION OF TWO BISHOPS

LAST NOVEMBER the government of Haiti summarily expelled Archbishop François Poirier of Port-au-Prince. His place was taken by Haitian-born Auxiliary Bishop Remy Augustin, who was appointed Administrator of the See by the Vatican. Early this month Bishop Augustin was in turn expelled, after having been wakened in the middle of the night, placed under arrest and then put on an outward-bound plane, without even the chance to collect his private effects.

All this has an ominous if familiar ring. The government moves bravely against unarmed clerics in the middle of the night, but it is in trouble, and its trouble cannot be solved by deporting Bishops. The resistance of both high school and university students to the unpopular regime of President François Duvalier continues strong. After Archbishop Poirier was expelled it was charged by the government that he had been contributing money to "subversive" students—a charge he denied. Bishop Augustin does not know why the government expelled him; last November, however, the government accused him of conversing with a political opponent of President Duvalier while in Buenos Aires—a charge that was enough, apparently, to make an already uneasy regime more uneasy still.

In view of all that has gone before, there is no surprise now in the news that the Holy See has excommunicated all persons connected with the expulsion of either Bishop. Haiti is, at least nominally, heavily Catholic; even though the people are living under martial law, it can be hoped that the excommunications will have a sobering effect on government personnel. As for the government itself, we do not see how it can continue to be completely indifferent to world opinion in this and many other matters. And if the expulsion of the Bishops does nothing else, it should intensify the growing concern by the outside world about the fate of freedom in Haiti.

NEXT WEEK

JAMES LAWRENCE writes about the school desegregation crisis in New Orleans.

"The aggressiveness of the racists swept everything before it, by the kind of tactics to which decent democratic people cannot stoop: obscene phone calls, slashing of automobile tires, throwing garbage on front steps, poisoning of pets, steady economic reprisals, and actual physical assaults. The self-respecting American is disadvantaged in this regard. . . . He withdraws from such vulgarity—and the gutter is possessed and ruled by the racist."

SHAKESPEARE ON T.V.

TELEVISION viewers, at least those in the New York and Washington areas, have had the opportunity to see the beginning of what is potentially one of the finest productions to appear on T.V. This production, which is to consist of fifteen full broadcasts, is devoted entirely to Shakespeare's historical plays. Given the over-all title *An Age of Kings,* the series is to present in chronological order "Richard II," "Henry IV," Parts I and II, "Henry V," "Henry VI," Part I, II and III, and "Richard III."

These plays, written over a period of about ten years and *not* in chronological order, are, of course,

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of unequal value. Some of them are, therefore, more familiar to us than others. But this is only an additional reason to see them performed in their proper chronological order in a series which covers almost a century of England's history.

The series was originally produced by Peter Dews for the British Broadcasting Company and it has already won for him general praise and high awards. It is being presented in this country under the sponsorship of Standard Oil (New Jersey). Speaking for the company, its president, M. J. Rathbone, has said, "I would like to re-emphasize our company's policy of keeping hands off program content, casting and production techniques . . . in order that these splendid plays may be presented as the foresighted producer and capable cast of English actors believe they should be." Both this policy and the series are happy contributions to common T.V. fare and practice.

CHALLENGE TO A UNIVERSITY

THE ADMISSION of two Negro students to the University of Georgia was followed by some shocking and ugly events, but the situation at Athens and Atlanta also includes a few reassuring signs.

It is true that Georgia racists won a considerable victory by whipping up a student riot on the campus of the University and by impelling Governor Vandiver to remove these students "in the interest of their personal safety and for the safety and welfare of more than seven thousand other students." It is also true that, even though Charlayne Hunter and Hamilton Holmes are by court order back at the school, their stay there remains uncertain and dangerous. It is true too that, even if this first step towards integration should be accomplished successfully, it will still be no more than a token of desegregation in an area which has up till now resisted completely the historic Supreme Court order of nearly seven years ago.

Nevertheless, there are a number of considerations to weight the scales in the opposite direction. First of all, there is the fact that a hopeful beginning, however small, has at last been made in the Deep South. After all these years, the wall of total segregation in Georgia, Mississippi, South Carolina and Alabama may finally be breached, and this is an event of no little significance.

Equally significant is the fact that the Southern proponents of "massive resistance" have apparently lost one of their major weapons against federally-directed integration. That weapon is state legislation to cut off funds from any school which integrates, by court order or for any reason. The courts in Georgia have ignored this legislation, with Federal District Judge William A. Bootle observing that it is "patently unconstitutional."

Furthermore, most official spokesmen in Georgia seem to have changed their minds about stopping integration "at all costs." Governor Vandiver is an avowed segregationist, but he has made it clear that he would prefer to accept some desegregation at the University of Georgia rather than close the school. He has therefore asked the state legislature to repeal the law which would force the University to close its doors—the very law which was triumphantly drafted in 1956.

On the personal, human level too there are some grounds for encouragement. Public opinion in the state seems to have moved toward condemnation of the rioters and toward the acceptance of at least some integration as inevitable, if not desirable. Even more impressive was the response at the University itself. Over three hundred faculty members—more than half—signed a petition denouncing the riot which led to the suspension of the two Negro students, requesting that the Negro boy and girl be reinstated (as they were, by court order), and extending a welcome to them in their difficult situation. More notable still was the immediate expression of similar sentiments by hundreds of U. of G. students, an act of courage and fraternity which, under the circumstances, merits praise and admiration.

These few positive notes in a generally dismal and shameful situation obviously do not enable us to feel gratification over the Negro's progress—rather, lack of progress—toward equality of education in the South. But if the recent events in Georgia furnish no occasion for rejoicing, at least they offer grounds for renewed hope and strengthened resolution—especially for those men of good will in the South, both Negro and white, who are bearing almost alone the burden of this time of trial. The distance to be traveled, by them and by all of us, is still painfully long, but there can be no doubt about the progress made and being made.

NARROWING CHOICES

THERE HAS been some debate about whether the vote on Algeria, both in France and Algeria, has given President de Gaulle a mandate. This debate has no more relevance than the weary

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debate about whether President Kennedy had a mandate. Mr. Kennedy went about his business—appointing, designating and interviewing—acting very much, we think, as he would have if his victory had been much greater. If his past record is any guide to his action, President de Gaulle, too, will proceed as if he had a clear mandate. The real question of what he will do remains what it has been for some years: "What courses are open to de Gaulle?"

The elections showed little that had not already been clear—clear, that is, to all but the parties involved. The "yes" vote in France, for example, came as a real surprise only to the European "ultras" in Algeria who think that de Gaulle has already given way to the Algerian rebels. The great abstention in Algeria simply proved beyond further doubt that the F.L.N. (National Liberation Front) has wide support among Algerian Moslems. And the fact that the Army in Algeria followed orders shows that they are now willing if not eager to accept de Gaulle's lead.

Algeria, it is clear, is going to be Algerianized. "French Algeria" is a tag of the past. President de Gaulle has accomplished much in that these realities are being recognized by those who would wish to deny them. But the real test still lies somewhere in the future. Can the French government, under de Gaulle, establish an autonomous Algerian government independent, at least initially, of the F.L.N. rebels? Or, the other looming possibility, can de Gaulle bring himself to negotiate with the rebels without attempting to impose conditions they have already rejected? The second of these alternatives seems the most promising—and to say that is to acknowledge the lack of optimism one brings to any discussion of the Algerian problem.

THE FACTS AND FIGURES

IF ANY last lingering doubts remained that economic conditions must be high on the incoming President's list of pressing concerns, the official Labor Department report on joblessness for December should end them once and for all. Unemployment in the last month of the year rose by more than half a million, making the total number out of work the highest for any December in twenty years.

According to the Labor Department figures, unemployment last month amounted to four and a half million—just short of seven per cent and the highest the total has gone since October 1958, a recession month. It had been anticipated that there would be an increase; as it turned out, however, the jump of more than a half a million was three times the normal expectation. In addition, another million and a half workers were able to find only part-time employment, about the same number as in the previous month but up twenty per cent over last year.

In short, as President Eisenhower noted in his last and perhaps understandably euphoric State of the Union message, "At home, several conspicuous problems remain. . . ." As far as the unemployment picture is concerned, at least, no one is likely to dispute that statement very seriously.

A VILLAGE MARDI GRAS

THE VILLAGE VOICE, which is surely one of the best neighborhood newspapers in the country, rarely fails to interest us, and a recent issue of this weekly paper brought startled amusement as well. It seems, according to a news story in the first January issue, that the coffee shop owners of Greenwich Village would like to make of the Village an area of even greater attraction than it is, something that would draw tourists in even larger numbers. Well, we reflected, "Why not?" And then when we read further and found that what the Coffee House Association had in mind as the great attraction was a Mardi Gras we again reflected, "Why not? If New York is to have a Mardi Gras, what better place than Greenwich Village?"

But—and this is what startled us somewhat—the Village planners were uncertain of just when the Mardi Gras celebration should best take place, although it would, for business' sake, be sometime in the spring or summer. Slightly bemused at the nonchalance of moving around a celebration we had always considered to be fairly well anchored, we consulted our dictionary, a standard model available to all. Sure enough, we found that Mardi Gras —"fat Tuesday" in literal translation—was "Shrove Tuesday, the last day before Lent; it is a day of merry-making and carnival in New Orleans, Paris and some other cities."

Now, if a "Mardi Gras" is to be held in the Village, this definition apparently will go by the boards. And whatever little significance remains of a celebration which was intended to precede a period of shriving and Lent will be quite lost. Maybe we're too traditional by half, but, after all, there is *something* in a name.

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Conservatism on Campus

One gets the impression that the extreme, eccentric or heroic gesture is a luxury students feel they have no time for

by JOHN P. SISK

THE NOVEMBER *Esquire* featured a full-page cartoon in which two college administrators were represented overlooking a quadrangle packed with placard-carrying students. These placards were emblazoned with such liberal and radical demands as: "Down With Curricular Conformism!" "Abolish Frats!" "No Government Controlled Education!" and "We Demand Greater Academic Freedom!" One of the administrators was saying to the other: "Remember the good old days—when it was panty raids?"

At about the same time John Chamberlain was observing in the *Wall Street Journal* that college bookstores had become a leading outlet for Senator Barry Goldwater's *The Conscience of a Conservative,* and anyone who opened that book to its first page read that in the preponderant judgment of young people "the radical, or Liberal, approach has not worked and is not working."

If I had to choose which of these two sharply opposed readings of the temper of the college generation (I assume Senator Goldwater includes it in his "young people") I would have to choose the book over the cartoon. Students seem to me to be getting more rather than less conservative.

The common image of the college student as a radical, or at least a liberal, is of course in the *Esquire* cartoon, but it gives the misleading impression that in the era of panty raids both the image and fact of the college student were different. What most of us forget is that panty-raiding in its day, just as mascot-stealing in its, was widely taken to be a surface manifestation of genuine student radicalism. According to a popular, if hardly adequate, concept, radicalism is identified with any refusal to treat traditionally sanctified institutions with the reverence due them. The college student has a long and flamboyant history as a refuser of due reverence. College boys are even expected to be irreverent, and their irreverence is looked on with a certain indulgence, as though it were (which in fact it partially is) a ritualized and purging release in preparations for the sobrieties of adulthood.

But the indulgence is mixed with some uneasiness, for there is always the fear that the exuberant pseudo-radicalism will flower into the real thing—that at the college or university the student will be so permanently corrupted by dangerous ideas that intellectually and spiritually he will never come home again. This uneasiness is involved with the suspicion of the college professor—the morality play Mephistopheles who lures the young away from the salvation of home and tradition.

This fear that the student will depart radically from the traditional center of things takes religious, moral, social, political and even aesthetic form. The student may become an agnostic or atheist; he may become sexually promiscuous; he may transfer his allegiance to Communism or some other un-American social program; he may simply disengage himself from the capitalist middle class scene to pursue some spiritual or artistic daydream—to become, for instance, a beatnik poet.

THE IMAGE OF the university as an anti-religious force owes a great deal to the older generation's awareness of the precarious basis of its own religious convictions and of the extent to which these convictions will not stand up to pressure or scrutiny. It is nevertheless true that one often enough finds in the university a concentration of the modern relativist and secular spirit, and on occasion professors with pronounced agnostic or atheistic views. For this reason Jewish, Protestant and Catholic parents who are concerned about religion make every effort to send their children to schools where if their religion will not be positively cared for it will at least be respected. As for the students who become agnostics or atheists, or who (the

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more likely thing) become merely indifferent, I suspect that most of them simply realize as they come to know themselves better that they never had much religion to begin with.

I suspect, however, that most students hold onto such religious convictions as they have (which might be quite nominal) if for no other reason than that they cannot separate them from the whole order of things that gives structure to their lives. And this religious conservatism of the student, with the respect for law and order that it generally entails, is so useful to the university as a controlling factor that it is not likely to discourage it.

The picture of the university as a place of sexual abandon that one so frequently encounters among the older generation is in part, like its fear of the university's lack of regard for traditional religious values, a confession of its own uncertain standards. Parents whose moral values are mainly a matter of convention, sentiment and convenience must imagine their children managing their sexual drives with the same flimsy support in an environment that already has some popular reputation for licentiousness. I don't mean to imply, on the other hand, that a great wave of asceticism and sublimation is sweeping over American campuses. The same forces that have separated vast numbers of students from traditional religious values have separated them from traditional moral values as well.

But other factors have been at work. Students are not only franker and better informed about sex, but they take on the responsibilities of sex at an earlier age. They marry soon after graduation if not while they are still in college. If, as Diana Trilling has argued, there is less romantic love in their lives, there is also less of the frivolity that resulted when it was easier for students to think of college as an erotic playground comfortably removed from the consequences of sex. Early steady dating and early marriage have their own problems, but the point here is that they are more conducive to conservative rather than liberal or radical political attitudes—and at an earlier age.

AS FOR Communism, the time when it had some appeal to the discontented, adventurous or idealistic young is largely in the past. Even in the thirties, most students who flirted with radical departures from political and social orthodoxy were the panty raiders of their day. Nevertheless, the fear that the Communists are busily at work in the universities is still with us, though somewhat diminished from what it was, and it is fed by the suspicion that the red professors are still there, dancing on McCarthy's grave but now perhaps cunningly disguised as caretakers. I am reminded of this apprehension several times a year when security investigators question me on the reliability, integrity and, above all, political orthodoxy of students who have applied for "sensitive" government positions. I am often tempted to say of such an applicant that not only does he have no radical political ideas, he has no political ideas whatever, but refrain out of a fear that I may hurt his chances for employment by casting suspicion on myself as a recommender.

The fear that the student will become detached from the energetic pursuit of socially approved goals, after the fashion of the beatniks, is an expression of the at least vague realization that a college or university exists to foster self-knowledge and intellectual and spiritual values, and that these objectives, however one must give lip worship to them, represent a constant threat in a society to which bodily comfort and security mean so much. The fear is aggravated by the fact that the college boy has always had, at least superficially, many of the characteristics of the beatnik: the self-consciously eccentric dress, the unconventional manners and morals, the professed disdain for the values of his social class, the interest in the forbidden, the iconoclastic, the avant-garde.

In fact, the beatnik movement (if it can properly be called a movement) often strikes one as a liberation and exaggeration of certain perennial features of campus life—which may be one reason why so much of the beatnik scene is stagey and self-conscious. So that when college boys grow beards, go hip and cool in their ritualistic beat clothes, talk a strange language and read arcane paperbacks, they are imitating not so much the exotic pad-dwellers about whom they have read in *Life* and *Esquire* as they are imitating grotesque versions of themselves.

I am quite aware that some students form genuinely liberal and radical attitudes in college. A few become Communists and all-out beatniks, impelled by the same youthful idealism that makes priests, ministers, teachers and social workers out of another minority. The pressure of adversity—racial and religious discrimination, for instance—forces others into a premature involvement with the realities of life beyond the campus, and often then into liberal and radical patterns of thought and conduct. Still others are just as forthrightly critical of the university as the students in the *Esquire* cartoon.

But most students understand enough about real liberal and radical positions to realize that they demand something like a heroic degree of commitment; and they know that such a commitment, however much it may appeal to their natural idealism, is not for them. In fact, one sometimes gets the impression that the extreme, eccentric or heroic gesture is a luxury they have no time for. They are products of a square if somewhat confused world, and they hope (often with their fingers crossed) to fit squarely and comfortably into place in this world when they finish the business of a college education.

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RELATIVE TO my own generation, which went to college during the depression years, they are quite businesslike and realistic about being educated. In the early thirties very few students had any idea of what they were going to do when they graduated. They hoped they would get some kind of job, and generally they had a series of jobs before they found a career occupation. College in such circumstances could be a much more light-hearted affair; one was much more likely to concentrate whole-heartedly on making a frolic of it. And in the twenties, apparently, the general certainty that the world outside could only change for the better had something of the same effect.

But now the young have been thoroughly sold on the indispensability of higher education. Most of them know why they are in school and what they are preparing for. They are not so easily distracted with extracurricular activities as students were before the war. Thanks partly to the paperback revolution, the general level and range of their reading is higher. They are amazingly obedient and industrious. They have all the signs of people engaged in an activity they are certain is going to pay off.

On the other hand, though they are more optimistic about the future than their teachers, they are still more aware than students used to be of the world they will graduate to. They think of it as a place that offers great material rewards to the capable and the fortunate, but they know something too of its precarious foundations. In my experience, an astonishing number of them are on the side of capital and management, even when they come from laboring class backgrounds. This is not only because they aspire to positions in management but because they tend to see management as a stabilizing factor in society and labor as the upsetter. Like the G.I. of World War II, they would like the American scene to keep the shape they are familiar with because it is the only one they can imagine themselves having a future in.

This being the case, it is not hard to imagine how at least parts of *The Conscience of a Conservative* would prove congenial if not especially stimulating reading. There is in it a stern and yet comforting father-voice that speaks of the complexities and fluctuations of the modern scene from the vantage point of what appears to be solid rock. Senator Goldwater's view of political and social realities is a relatively simple one and it holds out the promise of a controlled future. It is made more acceptable by its high moral tone and an avowed dedication to individual freedom and Nature.

Not that any significant number of campus conservatives are really Goldwater conservatives, however. For the most part campus conservatism is defensive and automatic—an attitude largely determined by circumstances for those who hold it. They may be edified by the Senator's championship of individual liberty, but I suspect that what they sense in him is the anti-Kerouac: one more summons to heroic commitment. They are the children of an insecure and security-conscious world, other-directed and group conscious—or, to put it more acceptably in Thornton Wilder's terms, they are aware "that the things that separate men from one another are less important than the things that they have in common." The American scene they would like to conserve has to a great extent been shaped by liberal forces. Many of its features, which they cannot imagine themselves doing without, are to Senator Goldwater clear signs that we are heading for disaster.

THEY MAY BE more aware than pre-World War II students of the impermanency of their world, but they have no more confronted the full implications of technological change than most of their elders have. This is because their conservatism is more a fear of change than it is an articulated social and political philosophy. Indeed, to articulate the assumptions of that conservatism would be to increase rather than lessen the fear, and like many half-way conservatives they protect themselves from this possibility by accepting as irreversible certain liberal achievements. But the resulting social and political position is ambiguous. This is why Father Walter J. Ong's question is so apt: "What are we doing to interpret philosophically and theologically, imaginatively and inspiringly, a universe which everyone knows is in full evolutionary career?"

Father Ong's question (which may assume a wider acceptance of evolution than actually exists) is not directed specifically at the colleges and universities, but it might very well be, and particularly at Catholic institutions of higher learning. Students still too often leave Catholic schools convinced that all one needs to handle the problems of human existence are a few relatively simple principles. One does not so much begrudge them their few simple principles as anticipate their shock and disillusion when they attempt to use them to make sense out of a universe in full evolutionary career.

But American education generally is always in danger of doing too little to prepare students for such a universe. There are a number of reasons for this. The university is both a place where the past is conserved and a matrix of liberal and radical departures from convention and tradition as changing conditions make such departures necessary. But the university is sensitive about this second function and the related myth of itself as the corrupter of traditional virtue and wisdom, and it realizes that insofar as students are more conservative they are easier to manage.

But in education it is disastrous not to distinguish between the merely well-managed student and the student to whom education is really happening. When the

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latter's negatively conservative fear of change begins to break up and he begins to realize some of his potential as an individual he can appear to be a very poorly managed student indeed. But every good teacher knows that he must risk this inconvenience, that he fails in proportion as he cannot break through his students' instinctive preference for the comfort and clarity of the familiar. And the university fails in proportion as its graduates are unable to confront the world of time and change—where things are so often neither comfortable, clear nor well managed—without panic, cynicism or despair.

Obviously the university can no more aim at the formation of malcontents and nonconformists than at the formation of uncritical drones guaranteed not to disturb such balance as exists in society. William F. Buckley, taken as a model to be multiplied, is as useless to its purpose as Norman Mailer. Its business is to form students in the light of such truth as its various disciplines make available to them—maintaining in the meantime its admittedly precarious position somewhere between a sterile detachment from society and a hamstringing involvement in its quotidian affairs.

Nor can it allow itself to become too disturbed when anti-intellectual fears center on it, for such fears are part of the pressure against which it defines itself. Perhaps Senator Goldwater would be willing to concede this. And perhaps, with his passion for individual freedom, he would be willing to concede also that the schools must be willing to run the risk of producing malcontents and nonconformists—that their existence in colleges and universities will continue to be, as it has always been, some indication of the extent to which education is still possible.

AUTOMATION IN THE CLASSROOM

Teaching Machines

by CHARLES M. WEISENBERG

IN MORE than a dozen research laboratories scattered across the United States, a major educational revolution is brewing, and if it succeeds the American school system will be catapulted into the space age. Teaching machines may well be the catalyst for the country's most dynamic changes in teaching philosophy, textbooks, grading systems, curriculum, school architecture, even the very routine of school life.

Although this is the most technologically sophisticated country in the world, the phrase *teaching machine* causes most Americans to recoil. It brings to mind visions of a science-fiction world, filled with robot-like people whose lives are controlled by machines. Thus automated teaching is a concept many will oppose simply because it sounds objectionable. There may also be organized and well-directed opposition from groups such as the teachers unions. In any case, automation will open new and violent debates on the future of education in this country.

Leaders of the new revolution, for the most part, are psychologists specializing in studies of the learning process. Like many in America today, they see the need for far-reaching improvements in the educational system. These men do not talk of eliminating teachers with mechanization; rather, they speak of giving the teacher his most important aid since the printing press was put to use making textbooks.

"Although the technology of teaching has expanded and each generation of children is better taught than the last, the fact is that the ramifications of human civilization have far out-paced the art of teaching," Eugene Galanter told the National Association of Secondary School Principals earlier this year in Portland, Oregon. Galanter also told the educators that "effective teaching has always frightened people" from the beginning of time, and he said that the use of teaching machines can now triple the effectiveness of our school program.

There are as many kinds of teaching machines as there are men working on them. Professor Sidney L. Pressey of Ohio State University fathered the movement in 1926. A leading exponent, Dr. B. F. Skinner, today is using his own teaching machine as a regular part of his Harvard freshman class in psychology. In New Mexico one firm is offering a "quiet, jam-proof, cheat-proof" teaching machine capable of giving instruction in seven subjects. Elsewhere automated teaching devices can be purchased from $65 to $5,000 apiece. There has been no mass movement to buy these instruments because there is still too little known about them and their application to an educational program. To the vast majority of teachers, to board of education members

Mr. Weisenberg, who lives in Los Angeles, makes his first appearance in The Commonweal with this article.

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and to the public at large, teaching machines remain a mystery.

There are many approaches being followed by researchers in this field. All machines, however, are designed to do the same basic job. Machines actually *teach,* through the ancient Socratic question-and-answer principle. The student is led through a series of carefully predetermined questions presented with increasing difficulty so he will gain knowledge of the material. Basic to all machines is the need for the student to participate actively in his education by constantly responding to the instrument. Unlike a human teacher, these devices will not give instruction while the student is gazing out the window or carving initials on a desk. Another important aspect of the machines is that they give the student an immediate evaluation of every answer. A constant knowledge of results does much to reinforce correct answers and point out errors before the student assumes they are facts. Psychologist-researchers say these basic elements put into practice some of the most important "laws of learning."

TO UNDERSTAND the operation of a teaching machine it is necessary to realize that the question-and-answer technique can be handled by multiple choice or by constructed response problems. For instance, a multiple choice instrument has several buttons the student can press to indicate his answer. The questions appear on a screen or behind a window on the machine. Several possible answers are presented at the same time. Although the techniques may vary slightly, the general procedure is for a correct answer to bring up a new question. Frequently the student is given several opportunities to answer the question, since he cannot progress until a correct answer has been recorded.

A machine demanding constructed response presents the question with space for the student to mark his answer by filling in words, figures or symbols. When the answer is written down a lever is pulled, exposing the correct answer and covering the student's answer with a transparent shield to prevent any alterations. The student has one opportunity to answer each question.

There is no general agreement on the relative merits of multiple choice versus constructed response questions. Some machines use a combination of the two approaches. This is one of the important areas of automated teaching that requires more exploration. All teaching machines are being developed with the basic teaching philosophy that repetition is essential for effective instruction. The repetition may be a simple repeat of previous questions or a new series of questions covering the same material from a different viewpoint.

In Santa Monica, California, five young men are working on what promises to be the most versatile and completely automated teaching machine in the country. It can duplicate the operating procedures of all existing machines and has a unique method of its own. The heart of the machine is a computer, the kind of electronic brain responsible for successful automation in guiding space satellites as well as maintaining bookkeeping records here on earth. The computer used for this project is slightly larger than a four drawer filing cabinet; it controls a random access slide projector and an electric typewriter. The computer selects questions to be projected on a screen and the student indicates his answer on the electric typewriter. The computer then evaluates the answer, gives the student his results via the typewriter, and proceeds to select the next question. Time consumed in the complete cycle is calculated in micro-seconds.

This experiment is being conducted at System Development Corporation, where the huge AN/FSQ-7 computer spreads out over an area comparable to two basketball courts three stories high. System Development Corporation is primarily involved with supplying training problems for Air Force crewmen in the new world-wide air defense system, and with the preparation of computer programs for the SAGE air defense network. It is a non-profit organization.

THE COMPUTER-BASED teaching machine study began two years ago and is still in the formative stage. But even now the infant machine is so sophisticated that it is almost necessary to describe all other teaching instruments as primitive. The computer's electronic memory makes the machine completely responsive to the needs of individual students. That is to say, each student receives a series of questions based on his ability and knowledge, although many students may use the machine simultaneously. It would be possible to hook up a dozen question screens and answering devices to the computer and each student would still receive a different series of questions. The secret of this operation is to be found in a technique called branching.

The computer branches a student on to the secondary list when his answers indicate failure to grasp a particular concept. Should the student reveal difficulty with the more basic elements, he is again branched to an even more fundamental list. It is important to note that any time the student is on a supplemental group of questions and indicates an understanding of the material he is branched back to the primary list. The computer gives this teaching machine amazing versatility because it can adjust the sequence and nature of problems on any number of factors. It can branch following errors on a number of scattered questions, errors on a series of questions, errors on specific key questions, time taken to answer a specific question, time taken to answer a series of questions and student self-evaluation. The machine is capable of dealing with

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individual differences in a way that is impossible for a teacher with a class of twenty or more students.

The System Development Corporation pilot model uses a standard computer, which means there is a great deal of equipment energy going to waste. Researcher Ralph Melaragno says specially designed computers will increase operating efficiency and offer a choice of installations. A giant computer could be built to teach a hundred or more students several subjects at the same time, or miniature computers could be designed for desk top use.

The pace of automated instruction is determined by each student and his ability to answer questions. Researchers claim this as a major advantage over present classroom situations where the teacher must set a pace not too slow for the fastest and not too fast for the slowest. It is this necessity, of course, that has led to charges of mediocrity in American education, and personalized instruction is one way to eliminate the three-ring circus teachers are called upon to conduct in today's classrooms.

IT WOULD be presumptuous for anyone to claim he has solved the problem of automated teaching with many important areas of basic research untouched. Nobody, for example, has looked into the kinds of problems that might develop out of the relationship between students and machines. What will be the effect on those intangible benefits teachers insist can only be gained through constant personal contact? "Instead of oiling machines the teacher needs to spend her time oiling children, at the right spots and at the right time, and where they are at the moment," insists the editor of one education magazine.

Psychologist-researchers are still in the surface-scratching stage of this work, but some teachers already are getting ready for automation. James D. Finn, professor of education at the University of Southern California and president of the National Department of Audiovisual Instruction, says education is the one aspect of American society that has walled itself off from technological advances. He is urging audio-visual instructors to expand their horizons to include automated teaching devices so they will be ready for the future.

There are many so-called teaching devices on the market today and some are no more than mere educational toys. Many researchers, like Melaragno, are apprehensive about merchandisers who may delay final acceptance of automated teaching by selling pseudo-teaching machines before the instruments are fully developed. Even under the most ideal circumstances it will be difficult to introduce automation into the school system. That the selling of automation will be no simple job is evidenced in the attitude of Eddy Irwin, vice president of the American Federation of Teachers. "This is just one more method that school boards will use to cut the sacred tax rate. Developers of the machines are idealists and undoubtedly sincere in trying to aid the teaching profession, but when these machines come into the hands of the people responsible for the tax rate they will use it as a means of cutting costs," warns Irwin. He goes on to enter serious doubts that machines can really teach. Irwin says the boards have already tried to cut costs with television classes, teachers aids, a twelve-month school year and double sessions.

School administrators may be convinced that there has been a serious lag in bringing the benefits of American technology to the school system, but they hesitate to incur the wrath of well-organized teacher and parent groups. Several unhappy experiences with educational television have made them extremely cautious in this regard. In Los Angeles, for instance, some teachers talk with pride about having held educational television down to a small experiment. Thus administrators are faced with the enormous task of integrating teaching machines without antagonizing teachers, scaring parents or upsetting students.

One testimonial for teaching machines comes from a New York educator who says that mathematic studies with eighth graders show that topics can be covered in half the time with teaching machines. While he does not envision wholesale displacement of human teachers, he warns that anyone capable of being replaced by a machine shouldn't be a teacher. "Teaching machines, or more correctly automated teaching, at present represents a method without a philosophy of application," he says.

Nevertheless, there seems little doubt that it is only a matter of time before automation comes to American schools. Like any major revolution it is impossible to predict the final results so early in the development. But this much is certain: automation will require new techniques and new concepts for every aspect of our educational system. The thought of leaving comfortable and familiar teaching techniques is frightening to some, but to others it is essential, exciting and filled with promise for the future.

UR-SPENGLER

Anaximander set the stage
No genesis could delay
The sequel of love's burning rage—
Immediate decay.

Anaximander watched the bloom
Turn into fruit along the way;
His quiet feet trod to the tomb,
O solemn creature of a day!

JOHN BEAUCHAMP THOMPSON.

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THE LIMITS OF DEBATE

NOW THAT the shouting has died down, perhaps the time has come to talk about the Nixon-Kennedy television debates. These debates were widely heralded before they went on T.V. and it was held later that they would be part of all subsequent campaigns. What is to be said about them?

First of all, I must admit I am delighted there were such debates in 1960, for selfish reasons. I supported John F. Kennedy, and the debates helped mightily to get him elected. Not only did Mr. Nixon fail to live up to past billing, though he did better than most politicians would have done, but the Senator's manner and style enabled him to overcome the charge of immaturity that promised in the early days of the campaign to stick.

For his part, the Vice-President had nothing to gain from the debates and a great deal to lose. He was better known than Kennedy at the beginning; he had a reputation as a formidable opponent; and he was on the offensive against the Democratic challenge. That Mr. Kennedy showed up so well was a double victory for him and an unnecessary defeat for Mr. Nixon.

But, personal feelings aside, is the debate formula a good one? I do not think so. It puts much emphasis on skills that are not politically significant. There is an element of show-business, a theatricality, about the technique that can be most misleading. The quick reply, the devastating retort or flashy riposte are exaggerated all out of proportion. Moreover, there is a constant temptation to oversimplify issues or take black-and-white positions in order to score points.

Even more serious, for one who is about to assume high office it is dangerous to spell out what is to be done about a given international situation. But in debate, candidates are called upon to do just that. This was the problem presented by the whole Quemoy-Matsu argument during the recent campaign. The candidates were maneuvered into a position where they said more than they should have about what they would do in a hypothetical situation. Obviously, neither should have tried to advance precisely what steps he would take; as the debates continued, the issue was finally drowned in a sea of confusing talk.

Probably because of the legendary quality of the historic Lincoln-Douglas debates, we Americans tend to approach the whole subject of debates with a certain reverence; we often talk as if a good formal debate well carried out were just about the highest expression of democracy. But what do debates really tell us?

What they tell us of course is how well both of the participants have mastered the techniques of a fascinating indoor sport. They tell us a great deal about verbal skills, quickness of wit, the degree to which one has that highly valued show-biz quality, audience contact. They may even tell us something about such mysterious personality traits as grace under pressure, charm, poise, style, etc. But I do not believe they tell us much about how a man thinks, or about his habitual approach to serious problems, or about such long-range personality traits as patience, tolerance and thoughtfulness.

Because successful debates depend so much on scoring "points" and demolishing the opposition's case, there may even be a certain unavoidable distortion in them. What happens when one grants his opponent's point? It is inevitably looked upon as an admission of failure. And what provisions are there for developing a case with all the necessary shadings, to take account of difficulties and ambiguities? To do so is regarded as weakness; every argument must be put forth in sharp broad strokes.

The fact that the debates are on television only points up the theatricality. Why, for instance, would it have been more virtuous for Senator Kennedy to quote President Eisenhower from memory than to read his exact words? Why was it so important that both candidates have no notes to refresh their memories? What would have been wrong in their reading opening statements? The answer is that this would have spoiled the show; the techniques of the theater were being imported into political life. That same trend was evident in questions asked by the reporters. What were they doing there, anyway? More than one question was asked merely to put a candidate on the spot.

What we have to ask ourselves, it seems to me, is what we expect our political campaigns to accomplish. Adlai Stevenson used to say that a campaign was a time for political education on a vast scale. I rather think that is overstating the matter. A campaign is the time for a candidate to put his case to the people and to get himself elected. I do not think that we ought to make him oversimplify his positions, ignore important elements of his thinking, or pretend to be something he is not in order to achieve the second of these two goals. But that is what the debate format demands.

The unending debate of democracy may be as much a matter of style as of substance. It is a contest not only between what contenders think but how they think. The formal debate pattern, it seems to me, is too limiting, too misleading, and too dependent on extraneous skills and irrelevant tricks really to serve the purposes of democracy. I hope that it does not become a standard method for political campaigns.

JOHN COGLEY.

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A CANADIAN SOLUTION

Pluralism in the University

by EDWIN C. GARVEY

THAT COLLEGE "affiliation" has become an accepted practice in Canada is apparently not widely known in the United States. Yet this idea—the association of several colleges, under differing denominational administrations, to form a single university with commonly shared facilities—is an application of pluralism to the sphere of university education which would seem to hold special interest for educators in the U.S., particularly Catholic educators, who, besides being plagued by financial problems, are presently sensitive to the quantity and quality of the Catholic contribution to the secular world of academic learning.

My own school, Assumption, received its University Charter in 1953, but prior to that time it had been an affiliated college of the University of Western Ontario, which is located in London, Ontario. As such it offered courses in arts and sciences as prescribed by the University of Western Ontario. Because of the distance from London to Windsor, 120 miles, ordinary benefits of affiliation such as shared facilities were not available, and as a result Assumption sought and obtained its own University Charter with degree-granting privileges.

Assumption remains under the control of the Basilians and now has affiliated with it, under independent sponsorship: Holy Redeemer, a Redemptorist college; Holy Name, a college of the Sisters of the Holy Names of Jesus and Mary; Canterbury, an Anglican college; and Essex, a non-denominational college. These colleges maintain their own identity and in varying degrees share the same campus, library, physical facili-

Father Edwin C. Garvey, C.S.B., is a member of the philosophy department at Assumption University of Windsor, Canada.

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ties, and a common faculty. The over-all academic program is determined by the University Senate.

As a denominational university, Assumption, according to the policy of the Province of Ontario, does not receive financial aid from the provincial government. However, while it was unwilling to change its policy in regard to direct grants to denominational universities, the government was sympathetic to the financial needs of Assumption. Thus, with the encouragement of the government, Essex College was established and affiliated with Assumption and its non-denominational status makes Essex eligible to receive provincial grants. This is, of course, a great help to the University, since Essex is responsible for costly academic areas such as the sciences, engineering, business administration and nursing. From government grants, Essex has financed the building of a new library which is operated by the University, and is presently engaged in constructing a building for the pure and applied sciences.

Moreover, as an explicitly Christian university, Assumption is in a position to work toward an integrated academic program. With the presence of theology and Christian philosophy, all the sciences can find their place in the context of Christian wisdom. Non-Catholics who possess faith in the Judaeo-Christian tradition—forty percent of the enrollment at Assumption is non-Catholic—are able to benefit from the Christian orientation of the curriculum, but their faith precludes them from making Catholic theology a part of their university program. It was as a result of this lack of opportunity to study their own religion at Assumption that the Anglicans of the diocese of Huron established Canterbury College in affiliation with Assumption. Canterbury has the right to teach religion, philosophy and medieval history. Like Assumption, Canterbury is ineligible for province grants, but it benefits from the aid which the University receives from government support of Essex College.

THE UNIVERSITY of Toronto provided the pattern in Canada for the affiliated college tradition. For over half a century there have been, at the University of Toronto, denominational colleges sponsored by members of the Catholic, United, and Anglican Churches. Undoubtedly the development at Toronto owes a good deal to the college tradition of British universities such as Oxford and Cambridge, which are also corporate unions of colleges existing as separate institutions. The various college traditions found in these universities provided for the University of Toronto an impressive recognition of the place and importance of religion in university education.

The British college tradition is also important for an understanding of the Canadian attitude in regard to tax aid to denominational schools. In Britain the pluralist

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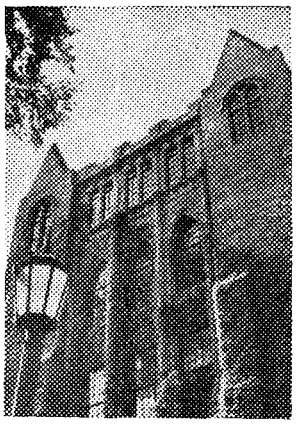

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principle applied to education is not limited to permitting the existence of schools in which religion is taught. Direct tax support is given to such schools. This support is looked upon as simply a matter of civic needs and democratic rights and as such has nothing to do with the question of the union or the separation of Church and State.

All state-supported schools in Great Britain must comply with recognized standards, but beyond this there is no infringement of academic freedom in the teaching program. The prevailing philosophy of education there, unlike that which tends to predominate on the Continent, does not consider that the State is by nature a teaching institution; the State is the servant of the people, whose duty it is to help them to realize their natural freedoms.

In Canada, the British example of pluralism in education has received its strongest support in the predominantly French Catholic province of Quebec. Both the Catholic majority and the Protestant minority in Quebec are extremely sensitive on the question of democratic rights in education, and in Quebec full tax support is given to both Catholic and Protestant schools. In the rest of Canada the example of Britain and Quebec has to some extent been countered by the example of the limited non-tax supported type of pluralism which is found in the United States.

In all the provinces of Canada except Manitoba and British Columbia, Catholic elementary schools are considered to be part of the public school system and receive tax support from the government. Even in Manitoba, a report of the Manitoba Royal Commission on Education, published in 1959, recommended that a share of taxes be given to denominational schools in that province. In its report the Commission noted that denominational Protestant schools were publicly supported in Quebec and pointed out that in Britain the policy of tax aid for all schools seems to have been highly beneficial. In defense of the recommendation made by the Commission, one of the five Commission members pointed out that it is neither just nor democratic to provide out of taxes paid by all an educational service which satisfies only the majority. So far as it is possible to provide it, minorities who have paid their full share of required taxes are entitled to a service that also satisfies them.

Public support of denominational secondary schools in Canada is the practice in Quebec and Newfoundland, and some limited forms of assistance are found in all other provinces but Manitoba and British Columbia.

On the university level, however, other than in the Province of Quebec, public grants have been given directly by the provinces to denominational universities or colleges only in rare instances. This is because the British North America Act of 1867, on which the structure of education in Canada was originally based, made the

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supervision and support of education a prerogative of the provinces. In 1952, however, because of changes in the tax situation, the Federal government deemed it wise to inaugurate a policy of aiding the provinces in the area of university education by means of federal grants. These grants are given to both denominational and non-denominational universities and colleges.

IN VIEW of the general practice of the provinces themselves in giving support to denominational schools on the lower educational levels, and in view of the impartial policy of the Federal government, the reluctance of the provinces to give direct grants to denominational universities and colleges would seem difficult to understand. Historically, it has developed as the result of political and administrative decisions and can in no sense be construed as an attempt to apply the so-called separation principle, which never has been a constitutional problem in Canada. Although the provinces do not give direct financial aid, it can readily be understood why the provincial governments, because of the general Canadian background of denominational support, would be favorable to helping denominational universities and colleges indirectly, by the device of affiliation arrangements.

Furthermore, apart from the indirect financial government aid which affiliated colleges receive, the affiliation of many institutions in one university brings with it many direct financial and academic benefits. Each of the affiliated colleges is an integral part of the one university and shares in all the facilities of the university. Joining together and pooling resources in a common effort produces a much stronger educational structure than would be the case if each college endeavored to duplicate in independent institutions the type of staff and library, the range of faculties and subjects, the cultural and auxiliary facilities which are necessary for a modern university. The improved financial position of these cooperative institutions thus makes it possible to attract in greater numbers the talented scholars and teachers they need.

The University of Paris in the middle ages gives us an impressive example of various religious orders, professing the same faith, cooperating in a common university work. In our age the vastly extended range of modern universities makes cooperation among Catholic teachers all the more necessary. Further, the cooperation by those who profess different religious faiths, made possible by a system of affiliated colleges, would appear to be the natural corollary of the distinction between the spiritual and temporal with all its pluralist implications.

A GENUINELY pluralistic society must make it possible for universities to be sponsored by Catholics, Protestants or Jews, and this sponsorship

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does not mean that a university becomes part of a Church. A university is directly engaged in an intellectual, not an apostolic or confessional, work. As in the political and social order, Catholics who understand the distinction between the spiritual and temporal find no difficulty in cooperating in the academic sphere with those of different faiths. If confessionalism carried over into the temporal order has at times plagued many Catholics with a besieged ghetto mentality, this no doubt indicates that for them the temporal order has not come of age. But the academic world, as well as the political and social, requires the presence of Catholics.

In order to perform its intellectual task of discovering and transmitting truth, a university cannot live in an isolated intellectual world but must create cooperative conditions favorable to dialogue. Dialogue is a preliminary to friendship and an academic community. Anything which makes possible greater participation by Catholics in the academic dialogue will enable them to share responsibility for a common secular culture and will no doubt be a means of preparing the ground for the religious dialogue so much desired by the present Holy Father.

More complex than their medieval counterparts, modern institutions of higher learning are called upon to sustain a much broader and richer educational program, and the university education of today is far more integral than that of the past. Such an education will not be absorbed by philosophy or theology nor will it be absorbed by science. It will be one which finds room for every branch of knowledge, and by the very fact that none is neglected each will find its place and meaning.

In the light of what a university can be in our age, criticism of secular universities for possessing all of the branches and none of the roots should be balanced by criticism of inadequate small colleges rooted indeed in Christian theology and the perennial philosophy, but which, because of lack of facilities, are incapable of bringing their unifying wisdom to bear on the modern branches of learning.

The complex nature of modern universities demands new forms of cooperation which can be of great value to both secular and denominational colleges, and the system of affiliation is just such a form. If Catholics have recently been self-critical of their contribution to the intellectual life of our culture, they might well find this pluralist form of cooperation an avenue of hope in the academic world of the twentieth century.

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THE SCREEN

BRIEF ENCOUNTERS

MARITAL INFIDELITY has long been material for comedy on stage and screen, so the appearance of three new movies attempting to deal humorously with this subject is not in itself particularly startling. However, if the thin stories and strained humor of these films is indicative of the trend we're in for, 1961 isn't getting off to a very bright start.

The plot of "The Marriage-Go-Round" is set at a Southern university, and its two leading characters are a professor of cultural anthropology (James Mason) and his wife, who is the dean of women (Susan Hayward). During the course of their lectures on marriage customs and domestic relations, they tell the story of their own marriage, which went along quite happily and fairly smoothly for sixteen years—until the arrival of a Swedish house guest, a statuesque blonde beauty played by Julie Newmar, who announces she would like to have a child by the professor.

Both the professor and the dean are supposedly intelligent people, so one might expect them simply to explain to their guest that her proposition is neither practical nor moral. But if they did, of course, there'd be no movie. As the days go by, Mason gets more and more intrigued and bothered; his wife insists that the girl stay on—until jealousy rears its head; and Julie, in various stages of dress and undress, pushes her plan.

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Under Walter Lang's direction, the cast do the best they can with what is, after all, a skimpy plot. Some of the lines are funny, but the main joke soon wears out, and producer Leslie Stevens, who wrote the script from his own stage play, doesn't give us much else.

THE BEST THING about "The Grass Is Greener" is its title, which fits so well an inexplicable set of circumstances in which Deborah Kerr walks out on her very attractive husband, Cary Grant as an impecunious earl, to have an affair in London with an attractive stranger, Robert Mitchum as an American millionaire. The worst thing about the picture is that producer-director Stanley Donen forgot he was making a movie, and in spite of all its glitter and glamorous cast, "The Grass" is awfully static and talky—and no fresher and greener than those comedies that used to turn up on our stages regularly in the thirties.

It all starts when Mitchum, with a group of sight-seers, is being shown through Grant's stately English home, which has been opened to tourists to add a few crowns to Grant's dwindling fortunes. When Mitchum wanders into the private apartments, he and Deborah exchange Anglo-American insults and fall for each other at once. After their London fling, Grant, who thinks that adultery is not sufficient cause for divorce, wants her back. How he gets her back, with the help of a ridiculous duel and a daffy family friend (Jean Simmons) and a clever butler (Moray Watson), makes up the rest of the movie.

The script that Hugh and Margaret Williams wrote from their popular London stage comedy is only so-so funny, but Donen has given his picture a handsome production in Technicolor with lovely shots of England and the interior and exterior of Grant's elegant mansion. Brighter than the dialogue is the musical score stemming from Noel Coward's songs. It's too bad Coward couldn't have written the wisecracks too.

NOEL COWARD inadvertently did do much more for "The Facts of Life," which is something of a take-off on his brilliant film of some years ago called "Brief Encounter." In "facts" Lucille Ball, a middle-class housewife who has been married for fifteen years to Don De Fore, finds herself running away with Bob Hope, the dreary husband of Ruth Hussey, and she wonders what on earth she's doing. A long and sometimes funny flashback shows what she's doing—and relates how she and Bob, although members of a congenial Pasadena six-some, were never very fond of each other until they were thrown together continuously the previous winter on a vacation at Acapulco. Back in Pasadena they try to continue the love affair with some amusing misalliances at a drive-in and later at a motel. So Lucille and Bob decide to leave their spouses and go off together, but even then their weekend in Monterey is a flop and they realize they're only running from one set of responsibilities to new woes.

Scriptwriters Norman Panama (who also produced) and Melvin Frank (who also directed) had a bright idea for "Facts of Life" but they forgot that adultery, even with Lucille Ball and Bob Hope as the participating comedians, isn't really very funny. Their film has its bright moments, but it lacks the poignancy of "Brief Encounter"—and the final effect, as with "The Marriage-Go-Round" and "The Grass Is Greener," is more discomforting and embarrassing than playful and hilarious.

PHILIP T. HARTUNG.

BOOKS

Through the Reality of Created Things

THE DIVINE MILIEU. By Pierre Teilhard de Chardin. Harper. $3.

By ROBERT FRANCOEUR

"A SIMPLE description of a psychological evolution observed over a specified interval" is the way Teilhard de Chardin sums up this personal testimony of his spiritual and intellectual life as a priest and scientist. *The Divine Milieu* is not a treatise on the spiritual life nor a theological dissertation on the moral implications of Christian scholarship. But as the spiritual testament of one of the greatest scientists, thinkers and mystics of our twentieth century, this work deserves the praise given it by numerous scholars in widely varied fields.

The nap of *The Divine Milieu* weaves together the warp and woof of a threefold passion. In the first part of the book Teilhard exposes his own ardent passion for scientific research which made him an "outstanding expert in the fields of vertebrate paleontology, paleoanthropology, and Pleistocene geology." Against the backdrop of years of wandering through the desolate wilderness of the Gobi Desert, the Ordos and Somaliland, years spent in fruitful but painstaking search for man's fossil origin, we can see the reality of this passion.

Reading this account of Teilhard's psychology lets us view the *intellectual* passion which drove him onward. "It is God and God alone whom he pursues through the reality of created things." Yet this intellectual passion is not untempered. The Christian, above all others who pursue the world of matter, is subject to a psychological reversal whereby "joy in action imperceptibly melts into desire for submission, and the exaltation of becoming one's own self into the zeal to die in another." When only six or seven years old, Teilhard

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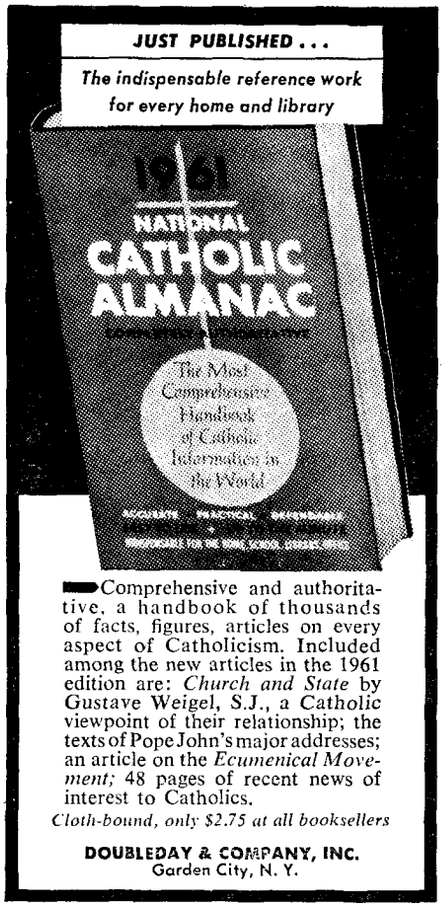
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found himself "drawn by Matter—or more exactly by something which 'shines' at the very heart of Matter." Here is the *moral* passion which Teilhard, like the majority of serious students of nature, must reconcile with his intellectual passion. How can a Christian be attached to material things with a true scholarly zeal and at the same time be so detached from them that he can be attached to the Creator of all things?

The answer to this apparent dilemma lies in the title of the book itself: *The Divine Milieu.* The English titles first considered for this book, *The Realm of the Divine* and *The Divine Environment,* do not come even close to the depth of meaning behind the original title of *Le Milieu Divin,* "in eo vivimus." The all-persuasive meaning of the French "milieu" is realized only when Teilhard uncovers for us his third passion, the *mystical* passion of the Divine Diaphany.

The resulting justification, or rather vindication, of Christian scholarship is conclusive evidence that a follower of Christ can be "in the world but not of the world" and at the same time be at the forefront of scholarly research. In fact, as Teilhard shows, the true Christian can follow the study of nature with a success that escapes his fellow worker who lacks an understanding of the real meaning of Christian detachment.

The Divine Diaphany, the Divine Heart shining in the very heart of Matter, is in the words of Teilhard simply the cosmic extension of the Incarnation and the Eucharist. In developing the doctrine of the Eucharist, which even the school child is taught, Teilhard reveals his mystical soul. In avoiding the pitfalls of an impersonal and dissolving pantheism and the "angelism" of Jansenism, Teilhard does a real service to our understanding of the world we live in and its relation to our salvation. Each of us has his "Jacob's ladder" of material events to climb and to transform into himself as he is transformed into Christ.

The *Divine Milieu* was written twenty years before the recently published *Phenomenon of Man.* The *Milieu* can stand alone because it is the vision behind the *Weltanschaaung* presented in the *Phenomenon,* but both books are closely related.

The translation is much more accurate and faithful to the original French than that of the *Phenomenon.* It reads with much of the original spirit and flavor which is impossible to capture in all its fullness because of Teilhard's unique spirit. A few minor mistranslations and typographical errors appear, but nothing to compare with those that plague the *Phenomenon.* Yet considering the real problem of translating any of Teilhard's writings, this attempt is quite acceptable.

Another minor flaw in the *Milieu* is disconcerting when the book is viewed as a whole tapestry. Flights of lyric mysticism interrupt the thread of thought, sometimes at the most inopportune moment. The "hymn to matter" which closes the second section seems wholly unnecessary and without effect. The "necessary" lack of precision in the discussion of the Mystical Body is unavoidable since this work was conceived and written in the wilderness of China, far from the theological circles of Europe and long before *Humani Generis.* This is a limitation which must be kept in mind by the reader.

Even with these minor qualifications, it seems fair to say that along with the *Phenomenon of Man,* the *Divine Milieu* will be one of the few really inspiring books that will be remembered after the dust of a century has settled on many of its companions.

Newspapers

THE BEDSIDE GUARDIAN 9. A selection from the *Guardian* 1959-60. Foreword by Alastair Hetherington. Washburn. $3.75.

By MAX COSMAN

THE MOST casual reader, one supposes, is aware that the newspaper he reads deals with

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activities ranging from mayhem to marriage, and that if he has some interest in sport or entertainment, finance or commerce, politics or those ultimates we sum up as religion, it will be treated in some column set aside for the purpose. True, all too often, given the paper in question, report or explanation is no more than an ordering of prejudice in a tissue of cliché. But our casual reader is seldom disturbed.

The well-tempered reader is someone else again. Ask and it shall be given you is no idle injunction to him. Like Oliver Twist hungering, he keeps asking for more, and, strangely enough, keeps getting it. It is for him that the better newspapers gather their pertinent reports on the local, the national, and the international scene. It is for him again that they assemble critical spirits to interpret the phenomena of a social organism growing more complex each hour. In a very real sense, then, it is for him that they function and evolve till they speak for more than his immediate needs and for more than his present day.

One of the newspapers particularly distinguished in this respect is *The Guardian,* lately the *Manchester Guardian.* Its overall coverage, as the present selection shows, is on so high a level that even its sports items, more apt than others to be ephemeral, are still readable. Of course, in fields more suited to the purpose, there are articles that have as much right to permanence as journalism may hope for.

Of these—there are a surprising number of them—one might cull a representative lot composed of Eric Newton's, Neville Cardus', and John Rosselli's discussions in their respective arts, Alistair Cooke's and Michael Frayn's news items on that current Russian enigma called Khrushchev, Taya Zinkin's genre piece on the relation between starvation and the bamboo in India, Joan Dash's humorous contribution to the understanding that the Americans and the English must have of each other, and those leaders on *apartheid* which prove that a newspaper, if it dares to, can adopt a policy that is liberal and a moral

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stance that is sorely needed in this time of ours of the altering of nations.

Interesting as it might be to cite still further illustrations of taste and judgment, it is more important at this juncture to go on to discover why they appear so frequently in *The Guardian*. A primary explanation, it would seem, involves something more readily felt than demonstrated. Like its peers at home, say *The Times* and weeklies like *The Observer* and *The Sunday Times,* this newspaper has the impartiality, the magnanimity, in brief, the *noblesse oblige* of an institution. It is not only that it is sold and read simultaneously over much of the country. This is but a response, as Alastair Hetherington points out, to favoring geographical factors: the British Isles are compact and their people correspondingly crowded together. It is rather that *The Guardian* reciprocates something in the very nature of the English: their tendency, maugre the John Osbornes, to grant to anything around for some time something of the *mystique* accorded to the Establishment itself.

By contrast, in such matters here, we just as noticeably tend to do the opposite—primarily because we have no Establishment, or, what amounts to the same thing, have something too mobile for that sort of directive force. As a result, a New York *Times,* for example, venerable in terms of our span of national existence, speaks for us or to us at large more than does the Washington *Post,* the Milwaukee *Journal,* or the St. Louis *Post-Dispatch,* but the difference is only one of degree. It is no accident, incidentally, that each of the papers referred to, despite its undoubted aspirations for national standing, still retains city of origin as an integral part of its name.

One can, of course, make much or little of such a detail. The fact remains, however, to use a term which essayist Gamaliel Bradford found meaningful in his practice, it is psychographic; that is, it reveals something innate and very operative in us. Indeed, as every Presidential campaign proves, the local or sec-

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tional in us can easily be invoked, and much more seriously than we might be willing to admit. Which is another way of saying that entities like the North, the South, the Midwest, or the West still have a good deal of significance for us. Certainly they condition our newspaper distribution, so that as against two newspapers which sell nearly five million copies every morning in England, and six altogether with sales of above a million—these are Mr. Hetherington's figures—we, with a population three times Britain's, have only one newspaper that sells more than a million copies daily.

This state of affairs inevitably conditions attitude or policy. At crucial moments our leading newspapers can become partisan with the rest, and out of a narrow view of patriotism or worse give us the news that's fit to print when what we require is precisely the news that's not fit to print.

Yet it is not recrimination we need now but dedication—dedication to press on with what we have done well and to better that in which we have been remiss. In area after area, some at our very doors, people are rising to find their places in the sun. We must have the truth about what is going on at every stage of the process. If during the recital we lose unwarranted self-assurance and, it is to be hoped, fatal ignorance, so much the better.

Those newspapers will serve us best, then, that bear in mind several admonitions. Incantation, for one, no matter how charismatic, is no substitute for fact. It may also just happen that those different from us, even our enemies at the moment, have some justice on their side. Last, but potent too in its own way, the civility, the breadth, the high seriousness of *The Guardian* show that journalism can time and again approximate literature.

REVIEWERS

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